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There never were more fervent believers in the Bible than the Puritans, and they practiced what they believed. They followed Jehovah's every command. They made a holy covenant, which read: "We covenant with the Lord, and one with another, and do bind ourselves in the presence of God, to walk together in all His ways, according as He is pleased to reveal Himself to us, in His blessed Word of Truth."

In order to strictly follow the "blessed Word of Truth" the Puritans selected ordained lunatics to fill their pulpits; and these, in turn, decided who shoul dbe officials and legislators, judges and juries, justices of the peace and constables, jailers and hangmen.

In Massachusetts no man could be governor unless he was a professing Christian, worth at least five thousand dollars; and the Puritan preachers dictated the kind of Christianity he should profess. The witch-hanging governors, Endicott and Winthrop, were noted examples of believing officials. They believed

the "Word of Truth" from cover to cover, and followed it.

"Endicott and Winthrop had both signed death warrants for persons convicted of the crime (witchcraft); or at least had not stayed the executions of the condemned" (Winfield S. Nevins, "Witchcraft in Salem Village").

We read of the history of the period: "Between the settlement of Salem by Roger Conant in 1626 and the witchcraft days of 1692, the intolerance of the Puritans had been strikingly manifested on more than one occasion. The Brownes had been sent back to England for differing from Endicott and the First Church people; Endicott had cut the red cross from the flag because it reminded him of popery; Roger Williams had been banished from the colony for preaching that men should be allowed freedom of conscience in religious matters; Quaqers had been hung in Boston, and Quaker women, half naked, dragged through the streets of Salem at the tail of a cart and whipped, for maintaining the doctrines of this sect. All this by a people who, within a half century, had come to these shores to worship according to the dictates of conscience. So, also, Thomas Scrugg, a deputy and a judge of the local court, for sympathy

with Ann Hutchinson's Antimonian views, was proscribed, disarmed and deprived of his public functions; William Alford, for sympathizing with Scrugg, was censured and disarmed and left the colony; Richard Waterman, an intelligent, industrious man and law-abiding citizen, for dissenting from the severe policy of the leading men of the colony, was imprisoned and banished; even Townsend Bishop, in 1645, because he did not promptly bring forward an infant for baptism, was handed over for discipline, and he a deputy and local magistrate. Lady Deborah Moody, because she doubted the necessity of infant baptism, was compelled to leave the colony. Even in a much later day, William Gray was persecuted in Salem for opinion's sake, and driven from the city" (ibid).

Nor has the spirit of intolerance and tyranny ever entirely left us. Espionage acts, sumptuary laws, censorship and the outlawing of free speech disclose that this spirit is not as yet dead.

The following description is given of the whippings of Quakers: "Peter Pearson and Judith Brown, being stripped to the waist, were fastened to a cart-tail and whipped through the town of Boston. Joseph Southick

also was stripped and led through the streets of Boston at the cart-tail and vehemently scourged by the hangman. The same day he was whipped at Roxbury, and the next morning at Dedham. The whip used for these executions was not of whip-cord, but of dried guts, and each string had three knots at the end. At Dover, Anne Coleman, Mary Tomkins and Alice Ambrose were sentenced to be fastened to the cart-tail and whipped on their naked backs through eleven towns, a distance of nearly eighty miles. Then, on a very cold day, the deputy, Walden, at Dover, caused these women to be stripped naked, from the middle upward, and tied to a cart, and then whipped them, while the preacher looked on and laughed at it. Two of their friends testified against Walden's cruelty, for which they were put in stocks. The women were carried to Hampton, and there whipped; and from thence to Salisbury, and again whipped. William Barefoot at length obtained the warrant from the constable for their release, the preacher, however, protesting. Not long after these women returned to Dover, and were again seized, while in meeting, and barbarously dragged about at the instigation of Hateevil Nutwell, a ruling elder. . . . They

were dragged by their arms nearly a mile through a deep snow, across fields and over stumps, by which they were much bruised. The next day they were dragged down a steep hill to the water-side and threatened with drowning, and one of them was actually plunged into the water, when a sudden shower obliged the Christians to retreat. At length, after much abuse, these victims of orthodox barbarity were turned out of doors at midnight; and, with their clothes wet and frozen, were obliged to suffer the inclemency of a severe winter's night. Afterward Anne Coleman and four of her friends were whipped through Salem, Boston and Dedham by order of Hawthorne, the magistrate. Anne Coleman was a little, weakly woman, and, while she was fastened to the cart at Dedham, the executioner, encouraged by the Puritan preacher, Bellingman, struck her so savagely that, with the knot of the whip, he split the nipple of her breast, which so tortured her that it almost took away her life" (from Macdonald's "History of the Inquisition," quoted from "Champions of the Church").

These were but instances of the whippings and other outrages perpetrated by the Puritans upon Quakers, and those differing with

Puritan doctrines.

Margaret Brewster was the last Quaker woman, of whom we have any record, who was publicly whipped. She had gone to New England to make protest against this inhuman practice. She was seized, tried and condemned for teaching contrary to the Bible, her sentence being in the following words: "Margaret Brewster, you are to have your clothes stripped off to the middle, and to be tied to a cart's tail at the Souh Meeing House, and to be drawn through the town, and to receive twenty sripes upon your nacked body."

In the eyes of the Puritans she was fortunate in not receiving the extreme Biblical penalty for heresy, as laid down in Deuteronomy xii, 6-10, and stoned to death.

In the "Emancipation of Massachusetts," by Brooks Adams, we read: "Viewed from the standpoint of comparative history, the policy of theocratic Massachusetts toward the Quakers was the necessary consequence of antecedent causes, and is exactly paralleled with the massacre of the house of Ahab by Elisha and Jehu (as told in Second Kings, ix, x). The power of a dominant priesthood depended on conformity, and the Quakers absolutely refused to conform."

It may be noted here that the power of a dominant president also depends on conformity, and that men and women have been sent to prison who refused to conform.

To continue from the history quoted: "Nor was this the blackest of their crimes; they (the Quakers) believed that the deity communicated directly wtih men, and that these revelations were the highest rulers of conduct. Manifestly such a doctrine was revolutionary. The influence of all ecclesiastics must ultimately rest upon the popular belief that they are endowed with attributes which are denied to common men. The syllogism of the New Englanders was this: All revelation was contained in the Bible; we alone, from our peculiar education, are capable of interpreting the meaning of the Scriptures; therefore we only can declare the will of God.

"But it is evident that, were the dogma (of the Quakers) of the 'inner light' once accepted, this reasoning must fall to the ground, and the authority of the ministry be overthrown. Necessarily those who held so subversive a doctrine would be pursued with greater hate than less harmful heretics, and thus contemplating the situation there is no difficulty in understanding why the Rev. John

Wilson, pastor, Boston, should have vociferated in his pulpit, that "he would carry fire in one hand and fagots in the other, to burn all the Quakers in the world'; why the Rev. John Higginson should have denounced the 'inner light" as a 'stinking vapor from hell;' why the astute Norton should have taught that the 'justice of God was the devil's armour;' and why Endicott sternly warned the first comers, 'take heed you break not our ecclesiastical laws, for then ye are sure to stretch by the halter.' "

Bancroft, in his "History of the United States," gives the following description of the Puritans: "New England, like Canaan, had been settled by fugitives. Like the Jews, they had fled to the wilderness; like the Jews, they looked to heaven for light to lead them on; like the Jews, they had no supreme ruler but God; like the Jews, they had heathen for their foes; and they derived their legislation from the Jewish code. But for the people of New England, the days of Moses and Joshua were passed; for them there was no longer a promised land—they were in possession. Reason now insisted on bringing the adopted laws to the proof, that it might hold fast only to the good.

"Skepticism began to appear. The fear of sorcery and the evil power of the invisible world had sprung alike from the letter of the Mosaic law and from the wonder excited by the mysteries of nature. The belief in witchcraft had fastened itself on the elements of faith and become deeply branded into the common mind. . . .

"In the settlement of New England, the temple, or, as it was called, the meeting house, was the center round which the people gathered. As the church had successfully assumed the exclusive possession of civil franchises, the ambition of the ministers had been both excited and gratified. They were not only the counselors by an unwritten law, they were the authors of the state papers, often employed on embassies, and, at home, speakers at elections and in town meetings."

So absolutely was New England under the domination of the theologians, that an Indian chief (Cotton Mather denounced the Indians as the offspring of Satan) remarked: "What a god have the English, who deal so with one another about their god!"

In the year of 1657 "Anne Burden and Mary Dyer were imprisoned at Boston; and Mary

Clark, for warning these persecutors to desist from their iniquity, was unmercifully rewarded with twenty stripesof a three-corded whip on her naked back, and detained in prison about three months in the winter season. The cords of these whips were commonly as thick as a man's little finger, each cord having knots at the end. Christopher Holder and John Copeland were whipped at Boston the same year, each thirty stripes with a knotted whip of three cords, the hangman measuring his ground and fetching the strokes with all the force he could, 'which so cruelly cut their flesh that a woman standing by fell down dead.' Then they were locked up in prison and kept three days without food, or so much as a drink of water, and detained in prison nine weeks in the cold winter season, without fire, bed or straw. They afterwards had their right ears cut off by authority. Lawrence and Cassandra Southick and their son Josiah, being carried to Boston, were all of them, notwithstanding the old age of the two, sent to the house of correction, and whipped with cords as those before, in the coldest season of the year" (from Macdonald's "History of the Inquisition," quoted from the Champions of the Church").

Nor were the Puritanical laws confined to

New England. They existed under the domination of the Episcopal Church, as well as under Calvinism. To a more or less extent they exist in this country today; and if religious bigots and political despots can have their way, they will increase.

Thomas Jefferson, in his "Notes on Virginia," writes: "The first settlers (of Virginia) were emigrants from England, of the English Church, just at a point of time when it was flushed with complete victory over the religions of all other persuasions. Possessed as they became of the powers of making, administering, and executing the laws, they showed equal intolerance in this country with their Presbyterian brethern who had emigrated to the northern government. . . . Several acts of the Virginia Assembly, of 1659, 1662 and 1693 had made it penal in parents to refuse to have their children baptized; had prohibited the 'unlawful' assembling of Quakers; had made it penal for any master of a vessel to bring a Quaker into the state; and ordered those already there, and such as should come thereafter, to be imprisioned till they should abjure the country—provided a milder penalty for the first and second return, but death for the third. If no capital execution took place

here, as did in New England, it was not owing to the moderation of the church, or spirit of the legislature, as may be inferred from the law itself; but to historical circumstances which have not been handed down to us."

THE WITCH CRAZE STARTS IN NEW ENGLAND

With the exception of John Calvin, Protestantism never produced a holier maniac than Cotton Mather. He was as religiously credulous as he was religiouly cruel, and as religiously cruel a she was religiously credulous. The description that Ingersoll applied to John Calvin also applied to Cotton Mather—he was as near like the god of the Old Testament as his health permitted.

Cotton Mather went through life with the fear of God and dread of Satan. In his religious delirium he saw things—witches riding through the skies at midnight astraddle a broomstick, unbaptized infants tossed by imps with pitchforks into a burning pit. He said: "No place, that I know of, has got such a spell upon it as will always keep the devil out. . . . Only when we come to heaven, we shall be out of his reach forever." He wrote a book on the "Wonders of the Invisible World." One of the wonders was a graphic account of babies less than a span in length suffering in hell. His god even damned miscarriages. Another was the joy expressed on the faces of the saved as they leaned over the jasper walls of heaven and viewed the aw-

ful agony of the lost.

Cotton Mather saw these things. Faith in things divinely inspired had driven from his soul every spark of humanity, from his brain every particle of reason. He delivered his delusions from the pulpit, and the people believed them.

Then started in New England a witch craze that forms one of the most brutal chapters in in the brutal history of orthodox religion. The lrst victim recorded of the inspired injunction, "Thou shalt not suffer a witch to live" (Exodus XXII, 18), was a woman named Margaret Jones. The evidence offered that convicted and condemned her as a witch is preserved in the journal of John Winthrop, Governor of the colony at the time, and who presided at the trial. He states that "she was found to have such a malignant touch as many persons, men, women and children, whom she stroked or touched with any affection or displeasure were taken with deafness, or vomiting, or other violent pains or sickness." He further says that "in the prison there was seen in her arms a little child which ran from her into another room and the officer following it, it vanished." The condition of Governor Winthrop's brain is disclosed in his declaration that the "same

day and hour she was executed, there was a very great temptest at Connecticutt which blew down many trees."

Jehovah was endeavouring to blow Satan out of New England, as he once drove him over the ramparts of heaven.

In "Witchcraft in Salem Village" Winfield S. Nevins tells the story as found in "Everett's Anecdotes of Early Local History": "Shortly after the execution of Margaret Jones her husband endeavored to secure passage into Barbadoes in a vessel then lying in Boston harbor, with a hundred and eighty tons of ballast and eighty horses on board. He was refused passage because he was the husband of a witch, and it was immediately observed that the vessel began to roll as if it would turn over.' This strange action was alleged to be caused by Jones. The magistrates, being notified, issued their warrants for his arrest. As the officers, going to serve the warrant, was crossing the ferry, the vessel continued to roll. He remarked that he had that which would tame the vessel and keep it quiet, at the same time exhibiting the document. Instantly the vessel ceased to roll, after having been in motion twelve hours. Jones was arrested and thrown into prison, and the vessel rolled no

more."

The reader will note the similarity of the Jones story, as recorded in the Bible. If the authorities had allowed Jones to have sailed in the vessel bound for the Barbadoes, who knows but that Jehovah might have influenced the sailors to throw him overboard in Boston bay, where he had prepared an enormous codfish to swallow him?

As it was, Jones finally escaped from the authorities. They hunted the Word of God in vain to find some passage ordering what disposition should be made of the widower of a witch. Whether the Lord had purposely left out such an injunction, leaving it to the judgment of his people, or whether he had carelessly overlooked the matter, or whether, in ancient times, witches did not marry, the doctors of divinity could not decide. The best they could do in the case was to set aside a day of prayer. We are told that the General Court, pondering over the matter, "appointed a day of humiliation," to ask God's mercy on account "of the extent to which Satan prevails amongst us in respect of witchcraft."

With the Puritans, as was the case with the ancient Bible following Jews, the male servants

of Satan usually fared better than the female. Jehovah seems partial to the men. However, in the case of Quakers, this rule did not apply. These were imprisoned, whipped and hanged regardles sof sex. As there were no Quakers in early Bible times no laws were made regard ng them; so the Puritans acted as they judged Jehovah would recommend if he were inspiring a book at a time when Quakers were becoming numerous.

The next recorded case of witch hanging (there were doubtless other hangings of which the record 's lost) was that of Ann Hibbins, a widow living in Boston. Her husband, at one time, was quite well off, but had met with reverses, and was penniless when he died. His death, together w th her poverty, and the neighbors, caused the widow to become "crabbed and meddlesome" Poverty is not generally conclusive to prompting happy dispositions. She even disclosed a rebellious sp rit against the afflictions, in the eyes of the more fortunate Puritans, were for the purpose of trying her faith.

Well-to-do people are apt to see things in th s light. It s quite common, for those who do not enjoy them, to preach the blessings of poverty to the ones "blessed" with it.

Finally the church reprimanded Ann Hibbins for complaining of her lot; anud as that d d not appear to do any good, she was accused, in the latter part of the year 1655, of being a witch.

Was it not evident that Satan had control of her, else why should she rebel against her poverty and misery? Does not God ordain who shall be masters, and who shall be servants? And does he not command that servants shall be humble and survile to their masters? And was not Ann Hibbin's in the servant class, since the Lord had taken away her husband in a bankrupt condition? And does not St. Paul declare that rebellious subjects shall be damned in hell? Therefore, according to the Scriptures, and the everlasting procession of the saints who are here to tell us what to think, and what to speak, and what to drink, and what plays to attend, and the holy days to keep, was it not the duty, as well as the privilege, for the Lord's people to send Ann Hibbins to hell as expeditiously as possible?

So this poor widow, according to Bible instructions, was haled into a court composed of believers, and was found guilty of being a witch. The devil himself could not save her

in a community 99 per cent orthodox; therefore the governor of Massachusetts pronounced the sentence, and Ann H bbins was hanged.

A remarkable case is that of a Mrs. Greensmith, who confessed that she had committed adultry with Satan. As she was undoubtedly of weak mind, and as her husband was a gloomy Puritan, it may have been a case of mistaken identity on her part.

In 1671 Elizabeth Knapp, of Groton, Massachusetts, was convicted of witchcraft. She was doubtless insane; and, as all insane persons, according to the New Testament, are possessed of the devil, or, even at times, of legions of devils, there could be no question as to Elizabeth Knapp's guilt. The account of the case, as told by Rev. Sammuel Willard, and recorded in Putnam's "Witchcraft Explained," leaves no doubt regarding Elizabeth Knapp's mental condition. The cause of her insanity is not mentioned; but here was enough orthodox religion rampant at the time to turn many a head.

In the testimony of Rev. Willard we read: "Elizabeth was at first subject to mental moods and violent physical actions. Strange sudden shrieks, strange changes of countenance appeared; followed by the exclamations

'O my leg,' which she would rub; 'O my breast,' and she would rub that. Afterwards came fits in which she would cry out, 'money, money,' offered her as inducements to yield obedience, and sometimes, 'sin and misery,' as threats of punishment for refusal to obey the wishes of her strange visitant. Subsequently she barked like a dog and bleated like a calf. Then she told Mr. Willard that was a rogue. Some voice said to her, 'I am not Satan, I am a pretty black boy, you are my pretty girl.' She charged Willard and some others of his parish with being her tormentors."

It appears, according to the testimony of the Puritans, that Satan at one time tried to make Roman Catholics of them. Whether this was to make them worse than they were, or better, would be difficult for an impartial student of church history to determine. It would not seem possible, however, to have made them any worse,

We read that a Mrs. Glover, who was convicted and hung as a witch in 1868, was not only a Roman Catholic, but also a "wild Irish womanof bad character."

To the Puritans everbody was wild except themselves.

This Mrs. Glover worked for a Puritan

family, that lived in Boston, by the name of Goodwin. The Goodwins had a number of children, who, having been mentally nourished on Cotton Mather's Milk for Babed," were naturally of weak mind. We are told that Mrs. Glover "talked harshly, perhaps prifanely, to the children." This threw one of them, Martha, into fits. The other children soon followed Martha's example, and they, too, had fits. From Puritanism to fits was nit far to go. From that time on Satan, working through the Irish Catholic woman, Mrs. Glover, had such control over the Goodwin children that they would fall into spasms at the sight of the "Assembly's Catechism," Cotton Mather's "Milk for Babes," and other like literature.

From having spasms over the Catechism and the Milk for Babes, the Goodwin children began to have attacks of being deaf, or dumb, or blind, and "sometimes all these disorders together would come upon them." They also exhibited other evidences of witchcraft—"their tongues would be drawn down their throats, then pulled out upon their chins." In this way they disclosed a disrespect of the gospel of infant damination. On the other hand we are told that they "could read Popish and Quaker

books without any dfficulties.

This was evidence enough to convict and hang the "wild Irish woman of bad *character.*"

In the year 1692 the Rev. Samuel Parrish was pastor of the church at Salem. Rev Parrish firmly believed in witchcraft. He also believed in slavery, and was an owner of slaves. He was as orthodox as religion could make him.

Before coming to Massachusetts the Rev. Parrish had lived in the West Indies, where he preached Puritanism to the natives. Among his household chattels, that he had brought with him to Salem, was a female slave, half negro and half native West Indian. by the name of Tituba. The Puritans, following divine instructions, as found in the twenty-fifth chapter of Leviticus, verse 44—"Both thy bondmen, and thy bondmaids, which thou shalt have, shall be of the heathn that are round about you"—were, whenever possible, enslaving the Indians. To them America was the Promised Land that Jehovah had specially prepared for their use, and among these useful things were heathen, to be seized as slaves.

But Satan, it appears, had filled the hearts of the Indians with rebellion against biblical Wlaws. They were devils, declared Cotton

Mathers, the children of Satan. From an orthodox view he had reason to hate them. Negro slaves had been made quite contented with hallelujah hymns of a sweet by and by, but the Indians somehow failed to appreciate such attraction. And so it sometimes happened that when a husky young Indian had been captured, and the Bible laws regarding slavery duly read to him, that, instead of imbuing him with St. Paul's gospel of servility to divinely ordained masters, it filled his heathen heart with revolt; and, in place of waiting for sunrise to go to work hoeing corn, he would stealthily arise in the still hours of night, go to the woodpile and arm himself with an ax, and, finding his way to his master's bedside, hurry the pious creature to heaven before he had any idea of going there. Then Satan's offspring, without bothering to consult any inspired book, would appropriate the best horse on the place and light out for his native wilds.

Such occurrences as this had a tendency to discourage Indian slavery among the Puritans.

But to return to the Rev. Samuel Parrish and his bondmaid Tituba. It was in the home of this preacher that witchcraft was fanned into a raging fury in Salem; and the half-

negro, Tituba, together with Elizabeth, the nine year old daughter of Parrish, and a niece who lived with him, Abigail Williams, eleven years of age, with a number of other children of the neighborhood, were the ones that started it. It is told that during the winer "these girls held occasional meetings in the winter "these girls held occasional meetings in the neighborhood, usually at the minister's house. . . . They began to act after a strange and unusal manner ,by getting into holes and creeping under chairs and stools, and to use sundry odd postures, which neither they themselves nor any others could make any sense of" ("Witchraft in Salem Village"),

Is it remarkable that children, reared in the atmosphere of gross superstition, where witchraft was a common subject of conversation, should act in the manner described? Do we not read today of insane acts following a series of revival meetings?

To farther quote: "This state of affairs continuing from late in December until into February, 1692, the elder people learned something of what was transpiring in their midst. Great was their consternation. Dr. Griggs was called, but, as sometimes happens, even in this day of great learning, the doctor did not

know what ailed the young people. Their disease was one unknown to medical science. Evidently feeling obliged to give some explanation of the disorder, the doctor declared the girls were posessed of the devil, in other words bewitched. Thereupon the curiosity of the whole community was awakened. People came from near and far to witness the strange antics of these children. Their credulity was was txed to the utmost. Mr. Parrish, as was natural, was not only an interested spectator, but he took charge of the whole business. He called a meeting of the ministers of the neighboring Parishes to observe, to investigate, to pray. They came; they saw; they were conconquered" (bid),

The devil was now working overtime in Salem. Recognizing in the Puritans a people after Jehovah's own heart, he proposed to do his utmost to destroy their faith. His aim was to eventually make a witch, or at least a quaker, of every Puritan.

Finally, we are told, the preachers "unanimously agreed with Dr. Griggs that the girls were bewitched. The all-important question was, Who or what caused them to act as they did? Who bewitched them? Whose spirit did the devil take to afflict them? Mr. Parrish

and some of the ministers and prominent people of the village undertook to solve the mystery. Several private facts were held at the minister's house, and several more were held publicly. The children at first refused to tell anything about the mysterious affair. Tituba proposed to know how to discover witches, and tried some experiments with that end in view. With the assistance of her husband (also a slave belonging to Rev. Parrish) she mixed some meal with wine of the afflicted and made a cake" (ibid).

Tituba was probably versed in the voodoo faith of her African ancestors. In mysteries this faith largely resembles orthodox creeds.

No sooner had thi scake been fed to the children than they knew who the parties were that bewitched them. They became as wise as Ezekiel, who, says the Bible, (saw things when he fed on a somewhat similar diet. The children charged two old women of the village, Sarah Good and Sarah Osborn, together with Tituba, with having bewitched them. The history of the period describes Sarah Good as "a melancholy, distracted person," and Sarah Osborn as "a bed-ridden old woman."

It was no trouble for the Puritans to convict such as these. Sarah Good was tried and con-

victed of being a witch, and wa shanged on July 19, 1692, A prominent preacher, the Rev. Noyes, stood by the gallows and said to the victim:

"You are a witch and you know you are a witch."

"You are liar, and you know you are a liar," replied Sarah Good; "I am no more a witch than you are a wizard, and if you take my life, God will give you blood to drink."

Sarah Osborn was dragged from her bed and trown into jail. It was mort than her old, feeble body could stand, and she died before the saints could convict and hang her.

Tituba was also put in jail Economic determinism, however, saved her life. Being a slave, she owned no property, which according to the law of the times, went to the informers and officials. But being a slave, and in good health, she was wort hmoney. There were informers' and witnesses' fees, and cost of court and jail officials, and other incidental expense to be paid, and they all needed the money; so Tituba was sold to the highest bidder, and the proceeds pocketed by the parties mentioned.

Then began a rounding up of witches that crowded the jails. Governor Phips of Massachussetts, hurrying to Boston, "found the jails filled with persons accused of witchcraft." He

immediately appointed a court of Oyer and Terminer to try them. William Stoughton, Deputy Governor, presided as judge. Having been educated for the Puritan ministery there was no question regarding his fitness as judge in witch trials.

Preliminary examinations were held in the churches. How many were hung, and in what various localities, we do not know. Only the record of some of the cases has been preserved. Gallows Hill, between Salem and Peabody, claims a majority of the hangings. A letter written in Salem, dated November 25, 1791 by the Rev. Dr. Holyoke, contains the following information: "In the last month there died a man in this town, by the name of John Symonds, aged a hundred years lacking about six months, having been born in the famous '92. He has told me that his nurse had often told him, that while she was attending his mother at teh time she lay in with him, she saw from the chamber windows those unhappy people hanging on Gallows Hill, who were executed for witches by the delusion of the times."

The court appointed by Governor Phips sat for the lrst time at Salem in June, 1692. There are no complete records of the trials and convictions to be found. They were evidently too

busy convicting and hanging witches to keep all the proceedings. Governor Hutchinson, in his "History of Massachusetts," speaks of six witches who were tried and convicted in one day. Church apologists, unable to deny the cases recorded, try to minimize the number hung.

After the hanging of Sarah Good, and the death in jail of Sarah Osborn, the next recorded case is that of Bridget Bishop. Her trial was held during the first week in June, 1692. She was convicted and hanged on June 10.

Her Irish name alone would seem enough to condemn her in the sight of Protestants, both dead, and some still living.

The judges and juries looked to the preachers for advice, and so the court requested divine assistance from the church. The Rev. Cotton Mather was chosen to conduct special services. He delivered a sermon in which he said:

"We judge that in the prosecution of these and all such witchcrafts, there in need of a very critical and exquisite caution, lest by too much credulity for things received only upon the devil's authority, there be a door opened for a long train of miserable consequences, and Satan get an advantage over us; for we should

not be ignorant of his devices."

Further on this divine declared that "it is an undobted and notorious thing, that a demon may, by God's permission, appear, even to ill purposes, in the shape of an innocent, yea, and a virtuous man."

From this it would seem that Jehovah permits Satan—even helps him, as is recorded in Bible story of Job to perform his sorceries, so that he—Jehovah—may enjoy seeing the victim suffer.

In conclusion Cotton Mather recommended "the speedy and vigorous prosecution of such as have rendered themselves obnoxious, according to the directions given in the laws of God and the wholesome statutes of the English nation for the detection of witchcrafts."

After prayerfully considering these instructions, the court got busy. According to records still extant, it convicted, as witches, Sarah Wilds, Elizabeth Howe, Susanna Martin, Rebecca Nurse, and Sarah Good, already referred to. These, in compliance with the inspired injunction, "Thou shalt not suffer a witch to live," were hanged on Tuesday, July 19, 1692.

The court then adjourned until the first week in August, when it tried and convicted the

following personsf: Martha carrier accused of witchcraft; John Willard, George Jacobs, John Proctor, and the Rev. George Borroughs. They, together with Martha Carrier, were hanged on August 19, 1692.

The evidence is that their "crime" consisted of incurring the displeasure of the Puritan preachers. The accusation against George Burroughs, a former preacher, but who had taken up other pursuits, charged that he could pick up a barrel of molasses and walk off with it. As no other person in the community, either lay or divine, could be found stout enough to accomplish such a feat, the conclusion was that Borroughs received his strength from the devil. Both Cotton and Increase Mather testified that Borroughs deserved hanging ("Wonders of the Invisible World," by Cotton Mather), Another charge made against Burroughs was that he had quit partaking of the "holy communion." We find the following in the record of his examination: "Being asked when he partook of the Lord's supper, he being (as he said) in full communion at Roxbury, he answered it was so long since he could not tell, yet he owned he was at a meeting one Sabbath at Boston, part of the day, and the other at *Charlestown* part of a Sab-

bath when the sacrament happened to at both, yet he did not partake of either. He denied thoa his house at Casco was haunted yet he owned there were toads,"

What further evidence was needed to prove that Satan had control of George Burroughs? He had quit preaching the Puritan creed; he doubted the saving grace of eating the flesh and drinking the blood of a sacrifice god; he even questioned the existence of toads on his premises as being an indication that Satan was located there. The Rev. George Burroughs had began to think, and thinking is a crime in the sight of ruling religionists, as it is in the sight of ruling exploiters.

So the ruling powers of that day sent George Burroughs to the scaffold. Rubert Calef, in a book called "More Wonders," says that Burroughs was "carried in a cart with the others (condemned to be hanged) through the streets of Salem to execution. Wen he was upon the ladder he made a speech for the clearing of his innocency with such solemn and serious expressions as were to the admiration of all present."

We are told that many present wanted to stop the execution. But Cotton Mather stepped forth and awed the superstitious people.

He told them that Burroughs' innocent appearance, his convincing words, were the deceptions of Satan. The toads in his dooryard proved his guilt, just as the miracles in the Bible prove its inspiration; or, it might be an espionage act in the hands of a capitalist-class president proves the constitutional, blood-bought right of free speech to be a felony.

We find n the book quoted, "More Wonders," that "Mr. Cotton Mather, being mounted upon a horse, addressed himself to the people, partly to declare that he (Burroughs) was no ordained preacher, and partly possess the people with his guilt, saying that the devil has often been transformed into an angel of light; and this somewhat appeased the the people and the execution went on."

"When he was cut down," says the record of his execution, "he was dragged by the halter to a hole or grave, between the rocks, about two feet deep, his shirt and breeches being being pulled off, and an old pair of trousers of one executed put on his lower parts. He was so put in togetherwith Willard and Carrier that one of his hands and his chin, and a foot fo one of them, were left uncovered."

On August 5, 1692, John Proctor and his wife Elizabeth, residents of Salem, were

brought to trial on the charge of beingunder the control of the devil.

Probably some Puritan had observed John Proctersitting on his porch at midnight, watching Satan transform his wife Elizabeth into a cat. Why not? Did not the author of Revelations see a god with brass feet prowling about with seven stars in his hand and a two-edged sword in his mouth?

We read that John Baily, one of the principal witnesses against the Proctors, apparently suffering from an attack of acute indigestion, testified that "on the 25th of May last myself and wife being bound to Boston on the road, when I came in sight of the house where John Procter did live there was a very hard blow struck on my breast, which caused great pain in my stomach and amazement in my head, but did see no person near me only my wife on my horse behind me on the horse; and when I came against said Procter's house, according to my understanding, I did see John Procter and his wife at said house. Procter himself looked out of the window, and his wife did stand just without the door. I told my wife of it; and she did look that way and see nothing but a little maid at the door. Afterwards, about a mile from the aforesaid house, I was

taken speechless for some short time. My wife did ask me several questions, and desired me if I could not speak I should hold up my hand; which I did and immediately I could speak as well as ever. And when we came to the way where Salem road cometh into Ipswich road, there I received another blow on my breast, which caused me so much pain I could not sit on my horse. And when I did alight off my horse, to my understanding, I saw a woman coming towards us about 16 or 20 pole from us, but did not know who it was. My wife could not see her. When I did get up on my horse again, to my understanding, there stood a cow where I saw the woman."

That, so the records state, Procter and his wife were in jail at Boston when John Baily, with gripes in his insides, and an amazement in his head, rode by the Procter home, and saw John Procter looking out the window and his wife standing by the door, and finally, after dismounting from his horse on account of the pains, saw a woman, who changed into a cow, only made the affair all the more marvelous.

John Procter was convicted of being bewitched by Satan, and was hung.

His wife Elizabeth escaped hanging on account of being pregnant. The Puritans could

find no inspired injunction regarding the disposition of a witch found in that condition. Therefore they were in doubt what to do with her; so they gave her the benefit of the doubt, at least for the time being.

However, no sooner had Mrs. Procter been safely delivered of her child, than the religious belief of the Puritans again asserted itself, and her execution, early in the year 1663, was ordered.

But she once more escaped the gallows. The evidence is that the clemency shown her was another instance of economic determinism Her accusers took consideration of the fact that, were she hung, the expense of raising the child would have fallen upon the parish. They had already appropriated all the property of the deceased husband. We read that "Elizabeth Procter escaped by pleading pregnancy. Some months after the death of her husband she gave birth to a child. Her home had been desolated. Not only had her husband been hanged, three of her children imprisoned, and she herself brought within the very shadow of the gallows, but the officers of the law had stripped that home of all its worldly possessions."

With the confiscation of the property of the

condemned forming part of the witchcraft proceedings, the craze was not only a religious, but also quite a profitable institution.

On August 19, 1692—a day of wholesale hangings in Salem—Judge Samuel Sewall, of Boston, who, together with Nathaniel Saltonstall, Bartholomew Gedney, John Hawthorne, Jonathan Corwin, John Richards, Wait Winthrop and Peter Sargent, was associate with Chief Justice Stoughton in the witch case narrated, wrote: "This day George Burroughs, John Willard, John Procter, Martha Carrier and George Jacobs were executed at Salem, a innocent, Carrier and all. Mr. Mather said they all died by a Righteous Sentence. Mr. Burroughs by his Speech, Prayer, presentation of his Innocence did much more unthinking persins, which which occasioned their speaking hardly concerning his being executed." Outside of the twentieth century massacre at Ludlow, Colorado, it was one of the most cruel killings recorded in this country. At Ludlow, Elizabeth Procter would not have escaped with her unborn child. Wimen in her conditiin there were shot to death.

There is also recorded of this period that "thirteen women and six men were hanged, and one nfirm old man, Giles Cory, eighty one

years of age, was pressed to death under a board liaded with heavy weights until his tongue pritruded from his mouth and his breath was literally crushed out of him" "Blue Laws of Connecticutt").

There are four more recorded cases immediately following the hangings of Friday, August 19, 1692. The court convicted as witches and sent ti the gallows Martha Corey, Mary Easty, Alice Parker and Ann Pudeator. These women were hanged on Monday, August 22, 1692. The Sabbath was observed between the two hangings by solemn contemplations of the carrying out of scriptural commands regarding witches. Also a considerable amount of money, belonging to the condemned, was thankfully pocketed by the puritans of Salem.

Two other women charged with witchcraft, Dorcas Hoar and Mary Bradbury, were tried at the same time with those executed on August 22, but were not hanged. Dorcus Hoar was saved from the gallows for the reason that, on on the eve of the day appointed for her execution, she confessed to being a witch. She was the first one of whom there is any record of having soconfessed. It apparently touched the hearts of the Puritans. Or there may have

been other influences at work. Judge Samuel Sewall, learning of the confession, wrote regarding the case: "A petition is sent to town in behalf of Dorcas Hoar who now confesses. Accordingly an order is sent to the sheriff to forbear her execution notwithstanding her being in the warrant to die tomorrow. This is this first condemned person who has confessed" ("Sewall Papers").

Upon receipt of this court order it was decided to leave Dorcas Hoar in jail awaiting further developments. What finally became of her is not known. She escaped from Jail, as did a number of others about this time, who were accused of witchcraft. From the history if the period it appears probable that certain officials aided in these escapes. It is also possible that some of those who made their escape were penniless, that they had no property to confisticate—not even enough to pay for the rope to hang them.

The other woman, Mary Bradbury, who was tried and convicted of *witchcraft*, but who *was* not executed, made no confession so far as the records disclose. How she managed to escape from the gallows is not known. One writer suggests that "powerful influences were brought to bear to secure her pardon." Per-

haps she had well-to-do friends, who put up more money for her pardon than co bear to secure her pardon." Perhaps she had well-to-do friends, who put up more money for her pardon than could have been obtained by confiscating the Bradbury estate if she had been hanged.

There was certainly evidence enough submitted to hang Mary Bradbury. In the first place, she was old and infirm, along toward four-score years, just the time of life, according to witchcraft authorities, when the devil delights in transforming old women into some animal, or mount them on the back of a broomstick, or gander, and so ride away to a witches' tryst held in the wild recesses of a mountain gorge.

In the dead of a stormy night, as the lightning flashed across the dismal darkness, the Puritan, in terror, on his knees, would catch a glimpse of storm-lit skies, rusing clouds and flashing shapes, and conjure phantom forms of witches flying on wings of hell to the crags and chasms where devils held communions.

Old Mary Bradbury, in the minds of the Puritans, had doubtless taken, time and again, such mad midnight rides.

One of the evidences of witchcraft brought against this aged woman was the testimony of a feeble-minded youth named James Carr. After telling of visits to the Bradbury home this witness declared that he "was taken after a strange manner as if living creatures did run about every part of my body ready to tear me to pieces."

With bugs on his body, as well as in his head, the poor fellow was a good witness in a witch case.

In this condition, he went on to state, he "continued for a bout three-quarters of a year, by times, and I applied myself to Dr. Crosby, who gave me a great deal of physic but could make none work. Though he steeped tobacco in bosset drink he could make none to work; whereupon he told me that he believed I was behaged (bewitched). And I told him I had thought so a good while. And he asked me by whom, and I told him I did not care for speaking, for one was counted an honest woman, but e urging me I told him, and he said he believed that Mrs. Bradbury was a great deal worse than Good Martin."

From this it would appear that the doctors of medicine among the Puritans were of about

the same mental caliber as the doctors of divinity.

After hearing the confession of the fatuous James Carr, the fatuous physician consulted a fatuous clergyman, and prayers were added to the tobacco steeped in bosset drink. The prayers appeared to work where the tobacco prescription failed; for, we are told, "one night somethinf like a cat came to Carr in bed. He went to strike it off but could not move hand or foot for awhile."

It would seem that Jehovah was holding his hands and feet while Satan was operating with the cat.

Unable to hit the cat, Carr at last prayed; and his prayer was answered—"he did hit it, and since then physic had worked on him."

Another member of the Carr family, by the name of Richard, testified as follows: "About thirteen years ago, presently after some difference had happened to be between my honored father, Mr. George Carr, and Mrs. Bradbury, the prisoner at the bar, upon a Sabbath at noon, as we were riding home, by the house of Captain Thomas Bradbury, I saw Mrs. Bradbury go into her gate, turn the corner of, and immediately there darted out of her gate a blue boar, and darted at my fother's horse's

legs, which made him stumble, but I saw it no more. And my father said, 'boys, what do you see'? We both answered, 'a blue boar.'"

This time Satan had transformed Mrs. Brad bury into a blue boar.

Notwithstanding all this evidence Mrs. Bradbury was not hanged. "Powerful influences," we are told, saved her.

During the week following the August 22d hangngs there is found the record of nine more hangings in Salem: Margaret Scott, Wilmot Reed, Samuel Wardwell, Mary Parker, Abijail Faulkner, Rebecca Eames, Mary Lacey, Ann Foster and Abijail Hobbs.

This partial list of the victims of Puritanism but adds tothe millions executed in Europe when the church was supreme. Nine millions is the estimate placed on witchcraft executions—nine millions hung and burned because an ancient big medicine man made an imaginary god say, "Thou shalt not suffer a witch to live."

There are records of a number of others convicted and sentenced to be hanged at Salem, but who escaped by confessing that they were under the control of Satan. Governor Hutchinson, in his "History of Massachusetts,"

writes: "Those who were condemned and not executed, I suppose all confessed their guilt. I have seen the confessions of some of them."

The swift conviction and execution of those charged with witchcraft, and the chance of escape from death upon confession, made these confessions become popular; but there is evidence that there were other considerations that made the church element more cautious in their persecutions; so that finally the Governor of Massachusetts issued a proclamation to put an end to witchcraft prosecutions." This, it appears, was not done because the Puritans had become, as a class, less religious and more humane, though increasing numbers were constantly leaving the faith; but because the masses began to show signs of revolt agains the infamy. They, too, made accusations of witchcraft; but the ones they accused were not old and helpless women, and men of doubtful religious convictions, but the very leaders in the church.

The outraged people concluded that a law that was good for the goose was good for the gander. As one writing expresses it, they found that the only "way to prevent an accusation was to become an accuser."

The ruled majority offered the ruling minor-

ity a dose of its own medicine.

The wives of preachers and leading lights of the church were accused of witchcraft. Satan fought Jehovah with his own weapons. He propounded Bible laws with all the assurance of a devoted believer. The jails became filled with both saints and sinners. In order to escape hanging both confessed.

Of this period we read:

"In this stage of things, such a great accession being made to the ranks of the confessing witches, the power of the delusion became irresistibly strengthened. Mr. Dudley Bradstreet, the magistrate of the place, after having committed about forty persons to jail, concluded he had done enough, and declined to arrest any more. The consequence was that he and his wife were cried out upon, and they had to fly for their lives. They accused his brother, John Bradstreet, with having 'afflicted' a dog. Bradstreet escaped by flight. The dog was executed. The number of persons who had publicly confessed that they had entered into a league with Satan, and exercised the diabolical powers thus acquired to the injury, torment, and death of innocent parties, produced a profound effect upon the public mind. At the same time the accusers had every-

where increased in number, owing to the inflamed state of imagination universally prevalent, which ascribed all ailments or diseases to the agency of witches, to a mere love of noverty and a passion for general sympathy, to a desire to be secure against the charge of bewitching others, or to a malicious disposition to wraek vengeance upon enemies. The prisons in Salem, Ipswich, Boston and Cambridge were crowded" (Upham).

Doubtless the "disposition to wreak vengeance upon enemies" played a large part, not only in the earlier witchcraft days, but also later, when the people arose in reaction and made accusations against the puritan ruling class.

It is generally conceded by those who have made a study of the history of the witchcraft craze when the Puritans were in power, that the charge of witchcraft made against Mrs. Hale, wife of the Rev. John Hale, of Beverly, Massachusetts, one of the most prominent Puritan preachers and associate of Cotton Mather, was the direct and final cause of putting a stop to the arrests, trials and executions. As Upham states, it was what finally broke the spell. Satan, by having a preachers' wife accused of being under his control, gave Jehovah's laws a knock-out blow.

CHURCH AND STATE.

Poor naked wretches, wheresoe'r you are
That bide the pelting of this pitiless torm,
How shall your unhoused heads, your unfed sides,
Your looped and windowed raggedness, defend you
From seasons such as these? O, I have ta'en
Too little care of this. Take physic, pomp;
Expose thyself to feel what wretches feel,
That thou may'st shake the superflux to them
And show the heavens more just.

—Prayer of King Learn.

Both Church and State are instruments devised by a ruling and exploiting class for the purpose of holding a ruled and exploited class in subjection.

Primitive people, knowing nothing regarding her processes, looked upon the phenomena of nature as manifestations of invisible powers; and as these phenomena appeared both benevolent and malicious, to primitive minds they became gods and devils.

Upon the basis of ancient superstitions religions were built, with a priesthood that claimed to be in communion with the gods. Growing side by side with this priesthood a master class arose, first composed of the most powerful and daring of the tribe. The priest

and the master became elevated above the masses; they performed no useful work; they formed a slave class to provide their living.

The religion of the priest, and the characters of his gods, were constructed to uphold the master and himself; faith in this religion, and obedience to the commands of the gods, became an enduring method to hold the masses in bondage.

All institutional religions uphold a master class and a slave class. The Bible enjoins it. The church fights Socialism, because Socialism proposes a society in which are no economic masters or slaves.

The rulers and exploiters believe in their religion; but if Jesus himself should appear on earth today, and endeavor to institute a religion of equality in the means of life, such, as there is much evidence to disclose, he endeavored to institute nineteen hundred years ago, he would be repudiate, and at least imprisoned, should his agitation appear dangerous to the rulers and exploiters and their priests.

Every ferocious deed imaginable has been resorted to to hold the masters and the priests in power. Dungeons and tortures and death have filled religious class-ruled history. To

the poverty of the exploited slaves has been added the threat of everlasting torment. They have been led forth to the slaughter at the commands of quarreling masters. Submission to gods and exploiters has desolated mankind.

The revolutionary founders of the American Republic well realized the dangers of a powerful church and State. God was left out of the Constitution. Thomas Jefferson, author of the Declaration of Independence, described the god of the Bible as "a being or terrific character—cuel, vinrdictive, capricious and unjust." He further said that a people least governed were best governed. Puritanism and despotism were alike despised and repudiated by those who offered their lives and fortunes for liberty. .

Today the specter of both these once despised and repudiated harpies has arisen in the land. The Declaration of Independence, in the hands of predatory power, has become a scrap of paper. Puritanism, cheek by jowl with the exploiters and oppressors, demands a restitution of bigoted blue laws.

From espionage acts, gag laws, sumptuary enactments and censorship, back to the days when the Puritans were in power is not far to travel.

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